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## Catechization.

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### *Introduction.*

Which is our most important schoolbook? The Catechism is our most important schoolbook.

Why? Because it teaches us the true Christian doctrine.

Who wrote this precious little book? Dr. Martin Luther wrote it.

From what source did he take the contents of his Catechism? He took the contents from the Bible.

This is decidedly the most important book in the world. Therefore the subject of this lesson shall be —

### THE BIBLE.

We shall consider

1. *The Form of the Bible.*
2. *The Origin of the Bible.*
3. *The Purpose of the Bible.*

#### 1.

Opening and examining this wonderful book, we find that it is not only one, or a single book.

But what is it? We find it is a collection of 66 books.

What do we find about the writers of this collection? It was written by various writers.

What do we notice about the time in which the different parts were written? They were written at various times.

Therefore, what is the Bible? The Bible is a collection of 66 books, written by various writers at various times.

Into how many principal groups are the 66 books divided? They are divided into two groups.

Which are the two groups? They are called the Old Testament and the New Testament.

What books does the Old Testament contain? It contains the books that were written *before* Jesus' birth.

What books does the New Testament contain? It contains the books that were written *after* Jesus' birth.

By whom were the books of the Old Testament written? They were written by men called prophets.

In which language did the prophets write? They wrote in the Hebrew language.

What is a prophet as the term is used in the Bible? A prophet is one who preaches and teaches the Word of God.

Name men who wrote books of the Old Testament. Men who wrote books of the Old Testament were: Moses, Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, etc.

As to their contents, the books of the Old Testament (39 in number) are divided into three groups: 1. Historical books, 2. doctrinal books, 3. prophetic books.

What is recorded in the historical books, as the name indicates? In the historical books the history of God's people before Christ is recorded.

Name such historical books. Such historical books are: The Pentateuch, Joshua, Judges, Kings, Chronicles, etc.

Of course, they do not record historical facts only. What do they also contain? They also contain doctrine and prophecies.

What are doctrinal books? Doctrinal books are such as contain doctrine.

What is doctrine? Doctrine is a teaching, something that is taught.

There are many doctrines on different subjects. But of what doctrines are we speaking now? We are speaking of the doctrines or teaching of the Bible.

Name books of the Old Testament which contain principally religious teachings or instruction. Such books are: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

Name the third group of the books of the Old Testament. They are the prophetic books. What do they contain principally as the name implies? They contain principally prophecies.

What are prophecies? Prophecies are predictions.

In these books God told His people, through prophets, of various important events that were to happen. He was especially

concerned in keeping that one, all-important event before His people. What was that? *It was the coming of the Messiah.*

Of His coming He spoke with greater clearness as the time drew nearer, telling of His birth, suffering, and death, etc.

How many such prophetical books are there in the Old Testament? There are 16 of them.

Name some of them. Isaiah, Jeremiah, Ezekiel, Daniel.

By whom were the books of the New Testament written? They were written by evangelists and apostles.

How many books does the New Testament contain? It contains 27 books.

In what language were they originally written? They were written in the Greek language.

What is an evangelist? An evangelist is a person who has written an evangel, or a gospel.

What is an evangel? An evangel is a book containing glad tidings.

How many men wrote such books? Four men wrote such books.

Name them. They were: Matthew, Mark, Luke, and John.

What do their books contain? They contain Christ's teachings and the history of the life He lived on earth.

What is an apostle? An apostle is "one who has been sent."

What did Christ do before His ascension? He said to His apostles: "Go ye and teach all nations."

The classification of the books of the New Testament resembles that of the Old Testament. How? They are classified as historical, doctrinal, and prophetical books.

Repeat the names of historical writers of the New Testament already mentioned. They are: Matthew, Mark, Luke, and John.

Which one must be added to those? The Acts of the Apostles must be added.

Why are those five books called historical books? Because they relate the history of the life of Christ on earth and that of His apostles.

What do the doctrinal books of the New Testament contain? They contain the doctrine or the teachings of the New Testament.

Who wrote the greater part of them? St. Paul wrote the greater part.

How are his writings called? They are called "epistles."

What are epistles? Epistles are letters.

To whom did he write his epistles? He wrote them to Christian congregations or to coworkers.

Name others who wrote epistles. St. Peter, St. John, St. Jude wrote epistles.

Name the last book in the Bible. It is "The Revelation," by St. John.

Classify it. It is a prophetical book.

What, then, is the Bible? The Bible is a collection of books, written by various writers at various times, divided into the Old and the New Testament, written by prophets, evangelists, and apostles.

## 2.

What other name is sometimes given the Bible? The Bible is sometimes called the "Scriptures."

Who gave it this name? The Lord gave it this name.

By what similar name is it also known? It is also known as "Holy Writ."

What is "writ"? "Writ" is something that is written.

Why, then, is the Bible called Scriptures, or Writ? It is called so because it was written.

By whom was it written? It was written by "holy men of God."

How do you know this? The Bible says so.

Cite the Scriptures. 2 Pet. 1, 21: "Holy men of God spake as they were moved by the Holy Ghost."

Who were those holy men? They were the prophets, evangelists, and apostles.

Who prompted those men to write? "They were moved by the Holy Ghost."

What were they to write? They were to write the Word of God.

And while writing the Word of God, they could not use their own words. What words only could they use? They could use only words "as they were moved by the Holy Ghost."

And to make it very clear and unmistakable, the Holy Ghost, through St. Paul, writes Timothy, a preacher of the Gospel, that "all Scripture is given by inspiration of God." 2 Tim. 3, 16.

Why does he use the word "all"? Because he wants to say that every word of the Bible is given by the Holy Ghost, by God Himself.

How did the holy writers receive these words? They received them by *inspiration*.

Define "inspiration." Inspiration means "breathing into."

So what did God do when He moved the holy writers to write His Word? He filled their minds with the very words which they were to write.

Not only the thoughts, but all the *words* expressing the thoughts, were inspired. How does St. Paul explain this to the Corinthians? He says 1 Cor. 2, 13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Who, then, speaks to us in the Bible? God Himself speaks to us in the Bible.

Therefore, what is the Bible? *The Bible is the Word of God, written by inspiration of the Holy Ghost.*

### 3.

What was God's purpose in thus carefully giving us His Word? His object was our salvation. Everything the Bible teaches has this one great object.

What prompted God to do this? His great *love* for man prompted Him.

Man, created in the image of God, had fallen and turned away from his Creator. And what was he unable to do? He was unable to turn back and try to regain what he had lost.

What had he lost? He had lost the image of God, Paradise, and with it everlasting bliss and happiness.

There he was, in the power of Satan, perfectly helpless to regain those lost treasures. Therefore God, in His infinite mercy, took pity on man in this sad condition, and offered His assistance to rescue him.

How did God make this offer? He gave to man His Word, the Bible.

What does He point out in the Bible? He points out the way to salvation.

And who is to be our true guide on this way? This is His Son, our Lord Jesus Christ.

What did He do for us? He has redeemed us from all sin, from death, and from the power of the devil.

What is He therefore? He is our *Redeemer*, our *Savior*.

To make us intimately acquainted with Him is the object and purpose of the Bible. How does St. Paul express this? He says 2 Tim. 3, 15: "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus."

But what do you confess in the Third Article of the Creed? "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him."

What is therefore necessary? It is necessary that the Holy Ghost enlighten and keep me in the true faith.

How does He do this? He calls me by the Gospel.

That is, what does He give you? He gives me His Word.

And what power has this Word, this Holy Writ? It gives me strength to believe in Jesus Christ, my Lord.

So what does the Word of God do to save us? It shows us the way to our salvation, works faith in us, and gives us strength to accept the teachings of the Bible.

This knowledge of the purpose and object of the Bible should be a mighty inducement for us gladly and eagerly to follow our Lord's advice. What advice? The advice: "Search the Scriptures." John 5, 39.

Why? Because in them we have eternal life through Jesus Christ, our Savior.

God grant this to us all! Amen.

## Theses on the Call of the Lutheran Day-School Teacher.

By L. G. ZOBEL.

### THESIS I.

*The ministerial office is of divine institution.*

1. The divine institution of the ministry is apparent from the general command of Christ to His disciples to preach the Gospel to every creature. "Go ye, therefore, and teach all nations. . . . And, lo, I am with you alway, even unto the end of the world." Matt. 28, 19, 20; Mark 16, 15, 16.

2. It is evident from all those passages that refer to the successors of the apostles as having been called by *God Himself*. "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers to feed the Church of God." Acts 20, 28. "And God hath set some in the Church: first, apostles; secondarily, prophets; thirdly, teachers," etc. 1 Cor. 12, 28. "And He gave some apostles and some prophets, and some evangelists, and some pastors and teachers." Eph. 4, 11.

3. The apostles call those engaged in like work, and who succeeded them in office, their "fellow-laborers" and "fellow-servants." 1 Pet. 5, 1 we read: "The elders which are among you I exhort, who am also an elder." Compare also 2 John 1; 3 John 1; Col. 4, 7; Phil. 2, 25; 1 Cor. 4, 1; 1, 1.

## THESIS II.

*The ministerial office is the only and highest office instituted by God in the Christian Church.*

"In the Apology of the Augsburg Confession, p. 274, we read: 'The most eminent, holy, useful, and exalted service which God has required in the First and the Second Commandment is the preaching of His Word; for the office of the preacher is the highest in the Church.'

"This doctrine is taken from Scripture. To the pastor the Church has entrusted the administration of the Office of the Keys, which implies and embraces all spiritual powers. Compare Matt. 16, 19; 18, 18; John 20, 21—23. So when offices in addition to the ministerial are created in the Church, these must be subordinate to the pastoral office and harmonize with it.

"If a man know not how to rule his own house, how shall he take care of the Church of God?" St. Paul asks. The office of pastor, we see, exceeds in importance and difficulty that of ruling one's own house. Even as the father's position is that of head of the family, so is the pastor's, by comparison, the greatest in the Church, because of the dignity and responsibility connected with it. The pastors are stewards of the mysteries of God. 1 Cor. 4, 1. Hence to their office due honor should be given. 'Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine.' 1 Tim. 5, 17. And, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you.' Heb. 13, 17.

"Luther says: 'When the office of the Word is bestowed, all offices are also bestowed that are administered through the Word in the churches; that is to say, the power to baptize, to bless, to bind or loosen, to pray, to judge and discriminate. For the office to preach the Gospel is the highest of all. It is the true apostolic office, furnishing the foundation for all other offices, on which, therefore, all other offices are built; for instance, the office of



teachers, of prophets, of rulers, of those having the gifts of healing, as we find them arranged by St. Paul, 1 Cor. 12, 8.

“And so we find Christ for the most part preaching the Gospel, it being proper for Him to attend to the highest office — not that of baptizing. Paul glories in not having been sent to baptize, that being an office inferior and consequent, but in having been sent to preach the Gospel, that being the main office.” (*Fifth Report of Engl. Ev. Luth. Synod*, pp. 25. 26.)

Dr. Walther, in *Kirche und Amt*, writes: “With the apostleship the Lord has instituted only one office in the Church, in which office all other offices are included, and through which the Christian congregation should be provided for in every respect. The ministry is the highest office. When this office is bestowed, all other offices are bestowed at the same time. Every other public office in the Church is a part or an auxiliary office of the ministry.”

### THESIS III.

*The office of the Lutheran teacher is not an office which the Church is enjoined to establish, and to which the Church to the end of time is ordinarily obligated.*

#### 1. The Lutheran teacher is not an office-holder of the ministry.

A distinction must be made between the essentials and non-essentials of the ministry. This is apparent from the following words of Luther: “Where the ministry is not, there no other office follows. For John 4, 2 says that Jesus Himself did not baptize, but only preached, and Paul, 1 Cor. 1, 17, glories in not having been sent to baptize, but to preach the Gospel. Therefore, to whom the ministerial office is bestowed, to him is bestowed the highest office in Christendom. Such a one may then baptize, celebrate mass, and provide for all the needs of the souls; or if he does not wish to do all of this, he may restrict himself to preaching, and leave baptizing and other subordinate functions of the holy office to others, as Christ, St. Paul, and all apostles (Acts 6) have done.”<sup>1)</sup> (*Kirche und Amt*, p. 389.) The essential part of the ministry is

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1) Denn das Amt, zu predigen das Evangelium, ist das hoechste unter allen. . . . Denn auch Christus auf das allermeiste allein gepredigt hat das Evangelium, als der, der sich des hoechsten Amts gebrauchen sollte, und nicht taufen. Paulus ruehmet sich auch, dass er nicht gesandt sei zu taufen, als zu einem wenigern und nachfolgenden Amt; sondern dass er gesandt sei, das Evangelium zu predigen, als zu dem fuernehmsten, 1 Cor. 1, 17. (*Kirche und Amt*, p. 389.)



the preaching of the Word (*Kirche und Amt*, p. 389) in behalf of the congregation in its divine services. (*Schulblatt*, 32, 327. Thesis 6A.)<sup>2)</sup>

To the Lutheran teacher not all essential parts of the ministry are entrusted. He does not teach the Word in the divine services of the congregation, *i. e.*, he is not the shepherd of the whole flock; only the lambs, the children attending his school, are in his care. His office, therefore, is only a part of the ministry, *i. e.*, to him certain functions of the ministerial office are conferred. (*Schulblatt*, 32, pp. 326. 327. Theses 4—10.)

2. The office of the Lutheran teacher is not of divine institution.

The ministry is of divine institution. Every congregation has the express command to establish the ministerial office in its midst. Also the rights and duties of the ministry are clearly stated in the Word of God. But this cannot be said of the office of the Lutheran teacher. God did not command the Church to establish such an office. It is not an office which the Church is enjoined to establish, and to which the Church to the end of time is ordinarily obligated. It is merely an ecclesiastical office branched off from the ministry by the Christian congregation in order that the lambs in its midst may receive a thorough Christian training.<sup>3)</sup>

#### THESIS IV.

*The Christian congregation has the authority to establish an auxiliary office to meet a certain want in its midst, i. e., to call an assistant who is entrusted with certain functions of the ministerial office in order that the Word of God may richly dwell in its midst.*

That the congregation has the right and power to provide for special measures for special wants is established from Acts 6, 1—6. In the *Theological Quarterly*, Vol. III, p. 78, we read: "This, however, that the ministerial office is of divine institution and is as such the only office ordained by Christ for and in His Church,

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2) So kann das Predigtamt nach seinem Wesen nichts anderes sein als die von Gott durch die Gemeinde, als Inhaberin des Priestertums und aller Kirchengewalt, uebertragene Gewalt, die Rechte des geistlichen Priestertums im oeffentlichen Amte von Gemeinschafts wegen auszuueben. (*K. u. A.*, p. 355.)

3) Here it should be noted that, since the office of the Lutheran teacher is an office established by the congregation, the official duties of his calling must be clearly stated in the written call.

does not bar a congregation from making special provision for special wants arising in its midst or its environments. When in the church of Jerusalem difficulties concerning the distribution of alms threatened to disturb the peace of the congregation, the apostles did not meet the discontent which had arisen by words of reproof, but called the multitude of disciples together and recommended the appointment of assistants, who might to the greater satisfaction of the people perform some of the duties which had previously been incumbent on the Twelve, and on such recommendation the first college of deacons was elected and 'appointed over this business.' The word here rendered 'business' in the English Bible, *chreia*, properly means want, need, necessity. To meet a certain want, to provide for a present necessity, this auxiliary office was established by the congregation, not only in Jerusalem, Acts 6, 2—6, but also in other churches of apostolic days, 1 Tim. 3, 8; 5, 17; Rom. 12, 7, 8, where the same or similar wants rendered such assistants desirable and profitable to the well-being of the Church or individual members of the congregation. And thus to-day, while every congregation is held to establish and maintain the ministerial office as by divine ordinance, every congregation is likewise competent to provide special measures for special wants."

In *Schulblatt*, 28, p. 285, we read: "Has the congregation a right to call an assistant, who is to aid the pastor in the discharge of his duties? Yes. This is proved Acts 6. There we read that, when in the congregation of Jerusalem the widows of the Grecians had been neglected in the daily ministration by the apostles because they had been overburdened with work, the apostles called upon the congregation to select seven men, who might be appointed to provide for the poor in its midst. And this saying pleased the congregation, and they appointed seven almoners. These men now had duties to perform which had previously been incumbent on the apostles. They, therefore, were assistants to the apostles. Chemnitz correctly says: 'They [the apostles] assigned this part of the ministerial office that had to do with the alms to others, whom they called deacons, i. e., servants.'

"Thus at the time of the apostles there were laymen-presbyters, seniors or elders, rulers and helpers. This, beyond all doubt, is apparent from the following Bible-passages: 1 Tim. 5, 17: 'Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine.' 1 Cor. 12, 28: 'And God hath set some in the Church: first, apostles; secondarily, prophets;

thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues.' Thus besides the elders that labored in the Word and doctrine there were such elders in the Church, who served as helpers and rulers."

And if the congregations in the apostolic days empowered to establish such offices as referred to above, then the congregations in our days also have a right to establish an auxiliary office, the incumbent of which is to aid the pastor in the training of the young.<sup>4)</sup>

#### THESIS V.

1. *The essential of a divine call to the office of the Word is a valid and rightful call to a definite charge.*

2. *To issue such call is the duty of, and a right vested in, the Christian congregation.*

3. *The call being accepted, the office is to be considered as for lifetime, i. e., a servant in the Lord's vineyard should remain in office until it is evident that it pleases God to dismiss him from service.*

#### 1.

The first part of this thesis is to show that the essential of a divine call to the office of the Word is a valid<sup>5)</sup> and rightful call to a definite charge. This doctrine is rooted in Scripture. Rom. 10, 15 we read: "And how shall they preach except they be sent?" Of the false prophets the Lord says Jer. 23, 21: "I have not sent these prophets, yet they ran." Heb. 5, 4: "And no man taketh this honor unto himself; but he that is called of God, as was Aaron."

Dr. Walther, in his *Outlines of Pastoral Theology*, writes: "Since 'no one should teach or preach publicly in the Church, or administer the Sacraments, without a regular call,' as Article XIV of the Augsburg Confession says in accordance with the Word of

4) When such an office should be established in a parish is a question to be decided by the Christian congregation. However, a congregation in whose midst the lambs are only sparingly nourished with the milk of divine truth, and in whose midst the establishment of such an auxiliary office is the only effective means to provide sufficiently for the spiritual household, would flagitiously misuse its liberty, and also neglect its duty, if it would leave this spiritual famine in its midst unmitigated and unrelieved, although able to establish such an office.

5) A call is valid when it is extended by those who before God are entitled and empowered to issue such call; it is rightful when it has been obtained in the proper way. (Walther, *Pastorale*, pp. 30—39.)

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God (Rom. 10, 15; Jer. 23, 21; Jas. 3, 1; Heb. 5, 4, 5; see also the opening verses of nearly all the epistles of St. Paul), the first requirement for ministerial work acceptable to God and under divine blessing is; next to due preparation for the ministerial office, a regular call to such office and the assurance of being divinely called."

Luther says: "Had Muenzer, Carlstadt, and their associates not been permitted so to slip and creep into strange houses and churches, where no one had sent them, and where they had no command to go, all this great calamity would not have occurred. The apostles, it is true, at first went into strange houses to preach; but they had been commanded to do so, having been ordained, sent, and called to preach at all places, as Christ said, Mark 16, 15: 'Go ye into all the world and preach the Gospel to every creature.' But after them no one has such a general apostolic command, but each bishop or person has his particular charge or parish, which St. Peter, 1 Pet. 5, 3, therefore, also calls *cleros*, that is, portion, so that to each is committed his portion of people, as St. Paul also writes to Titus." (Walch's ed., V, p. 1060.)

"When a man claims to be called of God immediately to preach everywhere, he is to be regarded either as an impostor or a deluded fanatic who is himself deceived by a vain hallucination. So-called evangelists who rove over the country preaching wherever they go, when nobody has sent or called them, are to be regarded as clerical tramps, belonging to the category of thieves and murderers, John 10, 1—10, and they ought to be treated as such by all churches. . . . Wesley's saying, 'The world is my parish,' is not Scriptural. Only the apostles were commissioned to go into all the world and preach.

"When a missionary is sent forth, he has indeed a divine call, being called and sent by the Church. 'As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.' Acts 13, 2—4. Yet his call is also limited, because he is sent to a certain field and a certain class of people." (*Third Report of English Ev. Luth. Synod*, pp. 19, 20).

(To be continued.)

## The Teaching of Geography.

By J. C. ANDERSON.

### GEOGRAPHY.

History of the Development of Geography as a Science, and Its Importance.

Geography has passed through several important stages during the last century, and is still undergoing great changes. It is only recently that life has been recognized as a very essential factor, and that the study of the physical features and the resources of the earth must be connected with life. Until about the middle of the nineteenth century, geography consisted chiefly in memorizing answers to questions, and in the location of places. Many of the questions and answers found in the old geographies would not now be considered geography. Memory work was encouraged because it was thought that children had better memories than judgment, and that it would be a waste of time to have them think out the solutions to problems.

Description gradually found its way into geography, and by the end of the nineteenth century geography was considered as a study of the earth and its people. The study became more interesting because it dealt somewhat with life, yet it still consisted chiefly of physical and locational geography. A brief beginning had been made, however, in showing how man is affected and controlled by his physical environment.

As long as geography was thought of merely as a study of the earth and its people, many things were included. It was a scrap-bag into which went a mass of unrelated material. Confusion resulted, and many people came to have the idea that geography was made up of remains of various subjects, with locational geography as the center, and memory work radiating in all directions. The child was given a condensed knowledge of the world, and he was supposed to be a walking encyclopedia. Fact after fact was presented in almost the same way. Places, many of which the child never would have occasion to use after leaving school, such as capes, peninsulas, straits, isthmuses, bays, etc., were located; the origin and meaning of many geographical names and the nicknames of the States were taught, and much time was spent in drawing the outlines of States, countries, and continents by trying to reproduce the exact maps in the book. All of this material and much more was learned, not because the pupils felt a need for it, but because the teacher required them to learn it, and because they most likely would be asked for such material on examination day. Life was

mentioned occasionally, but it was relegated to the background, because it was considered of minor importance. The life of the school was not connected with the life outside the school. As a result, is it any wonder that people began to consider what is geography and to ask whether the material is selected, arranged, and taught properly, and whether it is adapted to the pupils?

During the last ten years geography has been given a new meaning, and the life element is occupying as much attention as the physical features. Geography is considered as a study of the earth in relation to life or the relation of life to its physical environment. R. D. Salisbury, in *Geology in Education, Science*, p. 334, April 5, 1918, well expresses it when he says that geography "is to center about the influences of earth features and earth resources on the distribution, character, and activities of life — life of all kinds. . . . It is actuated by the high motives of all sciences, one of which is to render its truth serviceable to mankind. Its field overlaps, in varying degrees, the fields of geology, physical geography, meteorology, botany, zoology, history, economics, and perhaps other sciences. But it uses the facts and principles of these sciences in explanation of the distribution, character, and activities of life."

Thus we have awakened to the realization that life is an important factor, and that life is controlled to a great extent by geographic influences. Geography seeks to explain such problems as the following: Why some cities are large while others are small; why some regions are densely populated, while others are sparsely settled; why transportation is easy in some places and difficult in others; why agriculture is carried on in some regions, grazing and manufacture in other regions. Of course, it would be unwise to say that other factors which are not geographic may not enter into the explanations, but it undoubtedly is true that geographic factors are the outstanding ones. Even the World War cannot be interpreted and understood correctly without a knowledge of geography. Battle lines, transportation routes, the location of embarkation ports, and the movements of troops and aviators were influenced by geographic factors. Going a step farther, we may say that geographic factors caused the War, for in the final analysis it will be found that physical features and resources of the earth determine to a very large extent what man thinks, attempts, and accomplishes.

Thus the importance of geography is readily seen. It teaches not only the location of places, commercial and industrial activities, but it instils in the minds and the hearts of the children a love



for this country, and above all, it shows the interdependence of man, while at the same time it shows his dependence on nature. It deals with the welfare of the human race more intimately and fundamentally than does any other science. — Geography should teach men not to dislike one another just because they are different, but it should show why they are different and interesting, and how they are related.

#### THE TEACHING OF GEOGRAPHY.

As long as geography is taught by a certain formula of dry facts, it never will be interesting, but an inspiring and sympathetic teacher bringing out the big issues in each problem, will be the guiding factor in contributing to the welfare of many. The subject of geography covers so much ground that we cannot expect a person to know everything about it or even a little something about everything which it includes, but we do expect him to have a knowledge of some of the things which geography covers and a real mastery of a small portion of them.

When a child enters school, he has a rather large mass of geographic material which he began collecting shortly after birth. His pre-school activity is to be carried into the school, and it is to be enlarged and directed during the first few years by home geography. The home and its surroundings make a wealth of geographic material which may be obtained by a little search, and this material furnishes a basis for the study of the world. Old experiences must function constantly in obtaining and interpreting new experiences. Hence the process of learning, which begins shortly after birth and ends with death, is the gradual accumulation of related material based on your old experiences; it is the building of a world image. The duty of the school has been stated very clearly in the following words: "But if each one of us must do his own world building for himself, must see with his own eyes, hear with his own ears, image with his own imagination, classify according to his own purpose, and be convinced of logical necessity through his own feeling of conviction, can the school do anything that is really worth while for him? The school can do only one thing — it can offer a carefully selected environment in reaction to which the learner will use his own mind in socially profitable ways." (Ernest Carroll Moore: *What Is Education*, pp. 136. 137.)

The growth of the pupil should be progressive. The course of study should be so planned that the pupil is kept at something new and real which is adapted to his capacity, and which is related to his former knowledge. It is to develop a relationship by think-



ing. Much time is lost by repeating the same subjects in different grades, while at the same time the love for geography is retarded.

To furnish the correct environment for the pupils, several types of lessons are useful in the teaching of geography. Of course, the only way of teaching is to follow the natural development of the child, but if one type is used continuously in motivating the lesson, lack of interest and attention will result.

Some of the more useful types in the teaching of geography are:

1. The problem-project lesson.
2. The journey lesson.
3. The review.
4. The topical lesson.
5. The type-study lesson.
6. Special reports.
7. Dramatization.
8. The question-and-answer lesson.
9. The story lesson.
10. The drill.

There is no distinct line of demarcation between the types, — in fact, several types may be used in one lesson, — yet it is helpful to consider the material from the various view-points.

#### *1. The Problem-Project Lesson.\**

A problem of considerable difficulty is a problem-project (*l. c.* 145). It may be considered as a problem of considerable difficulty arising from a situation and involving the accumulation, the consideration, the interpretation, and the evaluation of a mass of material for its solution. Since the problem-project method follows the natural development of the child, it can readily be seen that this method may be used in all the types mentioned. Hence it is not surprising to hear some efficient teachers state that they have been using this method for many years. Again, the remarks have been made by teachers who have begun recently to think seriously of the problem-project method that it is difficult to follow, that only superior teachers can use this method. After following an explanation of the method and constructive criticisms of their own plans, they finally awake to the realization that the problem-project is not so difficult for an average teacher of ordinary ability — that it is only the correct and simplest way of teaching because it is nature's way of developing the pupils for life.

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\* Mendel E. Branom, *The Project Method in Education*. Badger & Co., 1919.

The particular form of the problem is not nearly so important as the fact that the problem is the pupil's problem, and that he has a keen interest in it. The pupil must feel a need for it. The duty of the teacher is to see that the pupils have the right sort of material, such as maps, pictures, magazines, and supplementary readers from which to get problems and to solve them. It is indeed a waste of time to have pupils browse about in a large mass of material, when a few specific, well-directed instructions eliminate this. The problem-project method is not a puzzle which is to be solved by guessing, but it is life made as real as possible to the pupils.

To make clear what is meant by the problem-project method a brief outline of a lesson on Brazil is given. Of course, each teacher has his own particular motivation, and the method of procedure is determined largely by him.

I. *Preparation.* The pupils examine a population map of South America, and note the density of population of the different sections.

II. *Problem raised.* The pupils naturally begin to think or ask why the Amazon Basin has such sparse population. The problem may be stated as: Account for the sparse population of the Amazon Basin.

III. *The accumulation, the consideration, and the interpretation of the material.*

1. Location.
2. Climate.
3. Vegetation.
4. Surface features.
5. Navigable streams, roads, and railroads.
6. Products of the forest.
7. Mineral, pastoral, and agricultural development.
8. Character of the native population.
9. Competition of other regions.
10. Difficulty of securing immigrants.

These points and any others which seem pertinent to the problem are discussed as fully as possible by the pupils.

IV. *Problem solved.* The pupils will give their conclusions.

A problem may occupy one period, or it may take up several periods. Subordinate problems should not be allowed, for the pupils are likely to lose sight of the main problem. Sometimes the pupils are not able to solve the problems from the material

collected. Such an outcome is to be expected. There are many problems in life outside of school which are not solved satisfactorily, and since the school is life, there must be unsolved problems in school.

The remark is made occasionally that if the problem-project method is used, the course of study cannot be followed, that it is impossible to teach the work as outlined in geography. The course of study is a guide and an inspiration, not a taskmaster. The problem-project does not make war on any good course of study, but if used, it does mean the elimination of much useless material in some courses of study. If the material cannot be taught so that the pupil has a real problem of his own to solve, it is safe to say in most cases that the material should be cast aside.

The problem-project is just as applicable to the high school as it is to the grades. It is a well-known fact that geography in the high school appears to be losing ground, that its place is being taken by other subjects. This downward trend of geography is discouraging, yet the pendulum is sure to swing the other way, because geography is connected very closely with the life of every human being.

Why is geography having such a hard time holding its own, if it is so very important? Is it due to a lack of good text-books or to poor selection, adaptation, and teaching of the material; or is it due to all of these things besides several others? Lack of good text-books has had something to do in placing geography where it is to-day. However, text-books should not receive all the blame; in fact, not as much as many people believe. Let each geography teacher ask himself at least the following four questions:

1. What is geography?
2. Have I prepared myself properly to teach geography, and what do I know about modern geography?
3. Is the material which I teach properly selected, arranged, and adapted to the pupils, or is it a mass of unrelated topics and facts of little value outside of school?
4. Do the pupils have real problems to solve?

No teacher is perfect, and there is no one who never makes mistakes, but our aim should be to have a little better lesson to-day than we had yesterday, and to profit by our mistakes, and thus increase our efficiency in the school.

To that end this article has been submitted. It aims, in the first place, to call your attention to, and, if possible, improve upon, this comparatively new method, and, secondly, to call forth your

comment. The writer believes that it can be used in all studies and in all grades; that it awakens interest and arouses enthusiasm; that it affords opportunity for research in a restricted measure. That is saying a great deal. What do you think? A response from you would be appreciated. Send your answer to Prof. J. C. Anderson, Luther Institute, 120 N. Wood St., Chicago, Ill. In return the writer promises to furnish, if desired, outlines of lessons for the lower grades and for different studies.

## Warum sollen wir Lutheraner höhere Töchterschulen gründen?

### 1. Die Zeitverhältnisse erfordern es.

„Schidet euch in die Zeit!“ ist ein Gotteswort, das uns zu allen Zeiten gilt. Denn damit ist ja nicht gefordert, daß wir Christen uns von der jeweiligen Zeitströmung mitreißen lassen, in dem herrschenden Zeitgeist aufgehen sollen. Vielmehr sollen wir als Christen die Zeit recht auskaufen, ausnützen, anwenden und beherrschen! Wir sollen im rechten Sinn up to date sein.

In unserm Schulwesen waren wir einmal up to date. Es gab einmal eine Zeit, da waren unsere Lehrer fachgemäß besser ausgebildet als die der Staatschule, und die Leistungen unserer Schulen hielten den Vergleich mit denen der öffentlichen sehr gut aus. Damals besuchten sehr viele fremde Kinder unsere Schule, und nur ausnahmsweise gingen unsere Kinder in die Freischule. Sie vollendeten ihre ganze Ausbildung in der Gemeindeschule.

Das ist heute in vieler Beziehung ganz anders. Heute besuchen verhältnismäßig nur wenige fremde Kinder unsere Schule, während unsere eigenen Kinder zu vielen Tausenden vor und nach ihrer Konfirmation in die Staatschule gehen. Alljährlich müssen Tausende, die eine etwas höhere Ausbildung suchen, notgedrungen ihre in der christlichen Schule angefangene Erziehung und Ausbildung in den höheren Graden einer ganz anders gearteten Lehranstalt vollenden. Die Staatschule ist nämlich auf der ganzen Linie fortgeschritten; wir aber haben in unserm Schulwesen nicht Schritt gehalten. Der Staat hat allwärts Hochschulen eingerichtet als Vollendung seiner Volksschule, und sein ganzes Schulwesen wird nach einem einheitlichen Plan geleitet. Bei uns fehlt die einheitliche Leitung gänzlich sowie der Kopf, der rechte Abschluß. *We don't finish, but fit*; wir bereiten unsere Kinder vor für die Staatschulen. Wo gibt es nun wohl in der ganzen Welt ein ähnliches rumpffartiges, kopfloses Schulsystem,

das seine Schüler gerade im leistungsfähigsten Alter an eine ganz anders geartete Schule entlassen muß? Das ist nicht fair, weder gegen unsere Lehrer noch gegen unsere Kinder. Gewiß, wir haben uns nicht in die Zeit geschickt, sie nicht recht ausgekauft.

Mit Unrecht beruft man sich auf die Stellung unserer Väter, die die Gründung von lutherischen Hochschulen nicht für nötig hielten, ja sogar dafürhielten, Kinder seien nach ihrer Konfirmation gefeit gegen die Gefahren, die ein etwaiger Besuch religionsloser Hochschulen mit sich brächte. Denn einmal hatten damals nur einige wenige größere Städte Hochschulen, die von einer verschwindend kleinen Zahl lutherischer Kinder besucht wurden. Sodann waren jene Schulen tatsächlich viel ungefährlicher als jetzt, da fast alles, was über das gewöhnliche Abc in den weltlichen Fächern hinausgeht, schnurstracks wider Gottes Wort ist. Endlich haben unsere Väter eben geirrt, wenn sie meinten, der Unterricht in den weltlichen Wissenschaften könnte auch von un- oder andersgläubigen Lehrern erteilt werden ohne Gefährdung des Glaubens unserer konfirmierten Kinder: ein Zirkum, in dem auch heute noch mancher befangen ist. Vergessen wir das Doppelte nicht: in den öffentlichen Hochschulen geht man von den Voraussetzungen aus: das erste Blatt der Bibel ist eine Mythe, Gott regiert und erhält die Welt nicht, jeder ist seines Glückes Schmied usw. Ferner, wenn die Ausbildung unserer konfirmierten Kinder in den weltlichen Fächern, besonders in einem unchristlichen Sinn und Geist, immer höher getrieben wird, so wird die menschliche „Wissenschaft“ sehr bald die göttliche überwuchern und ersticken. Jedenfalls lassen die weltliche und die religiöse Erziehung weit auseinander!

## 2. Lutherische höhere Mädchenschulen sind ein Segen.

a. Sie sind ein Segen für die Kinder. Eine der ersten Forderungen an christliche Ehepaare, sobald sie Vater und Mutter geworden sind, ist, daß sie ihr Kind „erziehen in der Zucht und Vermahnung zum Herrn“. In ihrem ersten Gebet für den Neugeborenen bittet die Kirche, Gott möge dazu „den Eltern Licht und Kraft“ geben. Um darin den Eltern behilflich zu sein, errichtet die Kirche christliche Schulen. Früher galt bei uns noch ziemlich allgemein der Grundsatz: Neben jeder lutherischen Kirche eine lutherische Schule! Lutherische Christen nur unter lutherischen Kanzeln! Lutherische Kinder nur in lutherischen Schulen! Und es ist in vielen unserer Gemeinden heute noch geschrieben oder ungeschriebenes Gesetz, daß ihre Glieder die „schulpflichtigen“ Kinder in die Gemeindeschule schicken. Mit Zuwiderhandelnden trat man in Verhandlung, die unter Umständen zum Aus-

schluß führte. Was vor der Konfirmation aufs schwerste geahndet wurde, stand und steht den Eltern tags darauf frei. Pastoren und Lehrer führen die Konfirmierten wohl selbst in die religionslose Freischule oder entlassen sie an dieselbe mit einem schönen Empfehlungsschreiben. Nun hat doch die Konfirmation, die nicht einmal ein Sakrament, sondern eine rein kirchliche Einrichtung ist, gewiß keine solche magische Kraft und Wirkung, das Kind wie mit einem Schlage gegen alle Gefahren eines un- und widerchristlichen Unterrichts zu sichern.

Früher hörte die „Schulpflicht“ der Kinder gewöhnlich mit dem Konfirmationsalter auf, heute dagegen bleiben sie „schulpflichtig“ bis zum siebzehnten oder achtzehnten Jahre. Die Jahre nach der Konfirmation sind aber die allerbedeutungsvollsten. In diesen sogenannten „kritischen“ Jahren bildet sich der Charakter der jungen Leute. Wer soll nun dies allerwichtigste, abschließende Werk aller Erziehung an unsern Kindern besorgen? Wollen wir unsere Töchter ruhig den Gefahren der sophistication in der religionslosen, coeducational Hochschule aussetzen? In diesen Jahren schließen die jungen Leute gewöhnlich Freundschaften fürs Leben. Ziehen wir es nicht vor, wenn solche Freundschaften mit gleichgesinnten, gleicherzogenen Christen geschlossen werden? Und sind unsere Mädchen immun gegen das gefährliche Gift, das in fast allen dort gebrauchten Lehrbüchern verspritzt wird? Wer will behaupten, Luthers Wort: „Wo die Heilige Schrift nicht regiert, da rate ich fürwahr niemand, daß er sein Kind hintue“ gelte nicht von religionslosen Hochschulen?

b. Für die Familie müßten sich lutherische Hochschulen für Mädchen ganz besonders segensreich erweisen. Die Familie ist die Grundlage der ganzen menschlichen Gesellschaft. Wo das Familienleben zu faulen anfängt, da werden Grundpfeiler der ganzen menschlichen Gemeinschaft in allen ihren Zweigen morsch. Nun besteht das wahre Glück der Familie in wohlgezogenen Kindern. „Fromme Kinder“ gehören mit zum „täglichen Brot“. Ungläubige, abgefallene, gottlose Kinder sind für uns Christen ein schweres Familienkreuz, mögen sie auch sonst noch so gelehrt und geehrt sein. Will die Schule als Gehilfin der Familie ihre hohe Pflicht erfüllen, dann muß sie vor allen Dingen tüchtige Familienglieder erziehen. Das kann aber nach lutherischer Auffassung nur erreicht werden, wenn Unterricht und Erziehung im Sinn und Geist des Evangeliums geschieht. Nun sind gerade die Jahre nach der Konfirmation am meisten dazu geeignet, unsere jungen Mädchen fürs Leben und dessen Aufgabe vorzubereiten. Die jungen Herzen sind besonders empfänglich für allerlei gute Lehren. Dichter und Volksmund reden von der „zarten“ Jungfrau; ihr Herz,



Sinn und Gemüt ist wie zartes Wachs, auf das man leicht Eindruck machen kann.

Wollen wir nun diese allerwichtigste Erziehungsarbeit solchen überlassen, die das rechte Erziehungsmittel nicht anwenden dürfen, die zumeist selbst eine ganz falsche Auffassung vom Familienleben und dessen Pflichten haben? Warum schicken so viele Lutheraner und andere ihre Töchter in höhere kirchliche oder Privatanstalten? Nicht weil sie befürchten, ihre Töchter möchten nicht genug in den öffentlichen Hochschulen lernen, sondern weil ihnen die Erziehung nicht genügt. Darum haben die Sekten und solche lutherische Synoden, die keine Gemeindeschule haben, eine so große Anzahl höherer Mädchenschulen, zum Teil mit äußerst starker Frequenz, während innerhalb der großen Synodalkonferenz nur eine einzige höhere Töchterschule ein mehr oder weniger kümmerliches Dasein fristet.

c. Daß unserer Kirche aus lutherischen Hochschulen der größte Segen erwachsen würde, bedarf keines langen Beweises. Die Gründe, die für die segensreiche Einrichtung der Gemeindeschule ins Feld geführt werden, treffen auch gewiß zu in Beziehung auf lutherische Hochschulen. Doch mag hier noch auf Besonderes hingewiesen werden. In der Hochschule erhalten Knaben und Mädchen den finishing-touch. Vieles von dem, was sie in der Elementarschule gelernt haben, vergessen sie: sie wissen nur noch, daß sie in unserer Gemeindeschule die Anfangsgründe im Lesen, Schreiben und Rechnen gelernt haben: lauter geringfügige Dinge im Vergleich mit der „höheren“ Wissenschaft, die sie sich in den öffentlichen Hochschulen angeeignet haben. Ganz natürlich wird von ihnen nach und nach die Gemeindeschule überhaupt gering eingeschätzt, wenn nicht ganz verachtet. Wenn solche nun später selbst Väter und Mütter werden und schulpflichtige Kinder haben, werden sie nicht so urteilen und handeln: „Was wir eigentlich gelernt haben, unsere eigentliche Ausbildung, verdanken wir der öffentlichen Hochschule; in der Kirchenschule haben wir wenig gelernt. Also schicken wir unsere Kinder nicht dahin!“? Glauben wir wirklich, daß wir unsere Gemeindeschule halten werden, wenn erst die in der öffentlichen Hochschule ausgebildeten Männer und Frauen in unsern kirchlichen Kreisen in der Mehrheit sind und die Führerrolle übernehmen.

Ferner, unter den Lehrern (Lehrerinnen) und Schülern der öffentlichen Hochschule herrscht nicht gerade der krasse Unglaube, sondern der vielleicht noch gefährlichere Synkretismus. „Ausser Erkenntnis kommt nichts an; alle Kirchen sind gleich; höchstens daß ein gewisser Unterschied ist zwischen Katholizismus und Protestantismus; alle suchen das Wohl der Menschheit“ usw. Wohl nur wenige



unserer jungen Leute kommen ungechoren und mit ganz heiler Haut davon. Besonders empfänglich für solche synkretistischen Redensarten sind unsere jungen Mädchen. Das bißchen Sunday-school oder Christenlehre bietet nicht das nötige Gegengift gegen den synkretistischen Sauerteig, der den täglichen Umgang und Verkehr mit den Mitschülern und Lehrerinnen durchsäuert.

Endlich würden lutherische höhere Mädchenschulen der Kirche auch dadurch zum Segen dienen, daß die Abiturienten wenigstens zum Teil als Lehrerinnen an unsern Gemeindeschulen wirken könnten. Solche Lehrerinnen wären doch wenigstens in lutherischem Sinn und Geist ausgebildet und erzogen und daher immer noch denen vorzuziehen, die aus den öffentlichen Hochschulen oder auch normal schools hervorgegangen sind.

Item: Wie Schreiber dieses fest davon überzeugt ist, daß der Zukunft unserer Kirche und ganz besonders unserer Schule von den öffentlichen Hochschulen, besonders den großstädtischen, die allergrößte Gefahr droht, so zweifelt er nicht im geringsten daran, daß ein reicher Kranz von lutherischen Hochschulen für Knaben und für Mädchen der Kirche und ihrer Schule zum reichsten Segen ausschlagen würde.

Freilich müssen sie wirkliche Erziehungsanstalten sein und bleiben. Lutherische business colleges zu gründen und zu erhalten, dazu hat die Kirche keinen Beruf. Auch wo man in lutherischen Hochschulen die Wahlfreiheit ins Unkraut schießen läßt, den Schülern freistellt, ob sie Religion und Geschichte, Englisch und Deutsch, Mathematik und Naturwissenschaft „nehmen“ wollen, da verliert die Schule den Charakter einer gründlichen Erziehungsanstalt. Ob nicht an solcher Wahlfreiheit die eine oder andere der eingegangenen lutherischen Hochschulen sich den Tod geholt hat? Auch müßte man sich hüten vor der „Akkreditierung“: unsere höheren Mädchenschulen müßten ihre Schülerinnen vollständig ausbilden zu tüchtigen lutherischen Christen!

Fr. Meyer.

## Drawing.

You have already studied the cylinder in a vertical position and know that, though the top face is really a circle, it appears as an ellipse, unless you are looking directly down on it, and that the ellipse changes in appearance as the cylinder is raised or lowered. Now take the cylinder in your hand again and, still holding it in a vertical position, raise it till the bottom is just on a level with your eyes. You will not see the lower face, but the

bottom of the cylinder will appear as a straight line. Now slowly raise the cylinder and the bottom face will come in sight, first as a very much *foreshortened* ellipse; but gradually it will grow wider and wider till, when it is overhead, it is a circle.

Study the lanterns in the illustration. You can see that they were hanging at different heights. Which one do you think is on a level with the eye? Which one is above the level of the eye? Do you notice the little white spaces on the rims of the lanterns? They represent the shiny spots and are called *high lights*. Study



the drawing of the tumbler and note differences between the ellipses representing the top, the surface of the water, and the bottom.

Draw from objects resembling the cylinder placed above the level of the eye.

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### Why a Gymnasium?

Contributed by W. C. KOHN.

It has been said by somebody that a physical training of children or students is merely an expensive "fad," and that, if physical exercise were necessary for the young, a spade, shovel, rake, or other farm implement should be placed into their hands, and then they should be put to work in some garden or on some farm.

This is true to a certain extent. It cannot be denied that such work is a healthful, strengthening exercise for the muscles and the body; but it will never give them the grace and ease of movement necessary especially for men who must appear in public or be educators of the youth. An educator must be an illustrative example in everything, and especially in his personality. Health, personal appearance, good carriage, becoming movements are results of sensible physical exercise.

The trouble in our days is that most people have a wrong conception of physical exercises. All that they are concerned about is to beat somebody in running, jumping, swimming, skating, etc. The consequence is that only those are selected by the school or student-body who show an unusual talent for one or the other sport, and these give attention to gymnastics, and should represent the school, while the majority looks on or does the "rooting."

That is not the purpose of athletics or gymnastics at a school or college. On the contrary, it should be the aim of all students and also of all children to gain control over themselves, and to acquire ease, grace, and command of the muscles, as well as to improve and preserve the healthy condition of the body.

College men have often been impressed by actual experience of the beneficial influence of a systematic physical exercise. They have noticed how undesirable traits in students have vanished, and were replaced by most desirable ones. The timid often developed self-confidence, the backward, dull, and slow frequently unfolded initiative power, the undecided, always faltering, acquired preciseness and decision.

Luther, the greatest educator since the time of the apostles, advocated physical training very strongly. He says: "It was well considered and arranged by the ancients that the people should practise gymnastics, in order that they might not fall into reveling, unchastity, gluttony, intemperance, and gambling. Therefore these two exercises and pastimes please me best, namely, music and gymnastics, of which the first drives away all care and melancholy from the heart, and the latter produces elasticity of the body and preserves the health. But a great reason for their practise is that people may not fall into gluttony, licentiousness, and gambling, as is the case, alas! at courts and in cities. This results *when such honorable and manly bodily exercises are neglected.*"

Magnusson writes in his *Psychology as Applied to Education*: "Athletic skill ought to be a part of every education. Every one should be taught marching, running, jumping, swimming, skating,

wheeling, . . . the principal athletic games, and the simpler forms of apparatus gymnastics. — Each person's purpose in athletics should be to gain control over himself, not primarily to 'beat the other fellow.' ”

Montaigne writes: “I would have the youth's outward behavior and mien and the disposition of his limbs formed at the same time with his mind.”

Rousseau says: “Exercise, therefore, not only the physical strength, but also the senses that direct it, make the best possible use of each, and verify the impressions of one by those of another. To learn to think, therefore, we should learn to exercise our limbs, senses, organs, since these are the instruments of our intelligence; and in order to make the best use of these instruments, it is necessary that the body, which produced them, should be robust and healthy.”

Horace Mann deplores the fact that his health was seriously impaired through the ignorance of the laws of healthful exercise, when he writes: “At college I was taught the motion of heavenly bodies, as if their keeping in their orbits depended upon my knowing them, while I was in profound ignorance of the laws of health of my own body.”

The autoist knows that he must take his auto out, or otherwise the battery will degenerate because of a lack of recharging. The owner of a good race-horse knows that he must exercise it regularly, otherwise it will not remain in a fit condition. Implements will rust in idleness; bodies will degenerate without exercise.

Therefore every college, especially every normal school, should be equipped with a good gymnasium. Will our alumni give us a helping hand to get one?

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### Konferenzbericht.

Von F. Burandt.

Vom 29. März bis zum 1. April war die Allgemeine Gemischte Lehrerkonferenz von Minnesota und Dakota in der gastfreien evangelisch-lutherischen Immanuelsgemeinde in der schönen Stadt Mankato, Minn., versammelt. Die Konferenz zählt jetzt neunzig Glieder. Damit jedes Glied den jährlichen Versammlungen beizohnen kann, werden die Reisekosten gemeinschaftlich bestritten. In einer mit großem Fleiß wohlgelesenen Rede behandelte Vorsitzter Bügel auf Grund der beiden Briefe des Apostels Paulus an seinen Gehilfen

Timotheus: „Die Eigenschaften und Anforderungen eines christlichen Lehrers und einer Lehrerin.“ In seiner Ausführung wies er besonders hin auf Lehrtüchtigkeit, Liebe zum Amt, Treue, Genügsamkeit, Zufriedenheit, Geduld, Sanftmut und Gebet. — Ja, es waren gewiß wieder Tage fleißiger Arbeit für die Konferenzglieder.

Sechs praktische Lektionen wurden mit den Schülern der verschiedenen Klassen abgehalten und von der Konferenz besprochen, kritisiert und dankend angenommen. Die Gegenstände dieser Lehrproben waren folgende: Moses Berufung (Buzmann); Government of Minnesota in Comparison with the National Government (Self); A Lesson on the Digestive Organs (Kolander); Justification (Dreyer); A Lesson of the Water Route from Duluth to Buffalo (Falbe); A Practical Lesson Developing the Multiplication Table (Herbert Ehlen).

Der Konferenz wurden auch vier Referate vorgelegt. Lehrer Isberner behandelte das sechste Gebot praktisch vor der Konferenz. Lehrer F. W. Meyer legte das zweite Referat vor, dessen Thema war: What Is True Patriotism, and How can It be Instilled in Our Children? Prof. Palmbach von New Ulm, Minn., hielt einen Vortrag über Science, und Methods of English Reading war das Thema, das Lehrer Siz zu behandeln aufgegeben worden war, und dessen Ausführungen zu einer regen Debatte veranlaßten.

Am Dienstagabend fand ein Gottesdienst statt. P. A. F. Winter hielt eine lehrreiche Predigt auf Grund des Textes 1 Petr. 5, 2. 4. In seiner Predigt wies er besonders hin auf die Herrlichkeit des Lehrerberufs und die Wichtigkeit der christlichen Gemeindeschule für unser ganzes Land. Vor der Predigt trug der Lehrerchor unter Lehrer W. Friedrichs tüchtiger Leitung ein passendes Chorstück vor, und nach der Predigt wurde vom gemischten Chor der Gemeinde unter der Leitung Herrn S. Freys eine Osterkantate vorgetragen.

Für Mittwochabend war eine Unterhaltung vorbereitet worden, die in einer Stadthalle abgehalten wurde, und zu welcher jedermann Zutritt hatte. Vokal- und Instrumentalnummern wechselten miteinander in passender Weise ab.

Am Donnerstagabend waren alle Konferenzglieder Gäste des Bethany College. Die Beamten dieser Anstalt hatten gewiß keine Mühe gescheut, um den Gästen den Besuch in jeder Hinsicht angenehm zu machen, was auch vorzüglich gelang. Die Leistungen, welche während der Vorträge der verschiedenen musikalischen Nummern zum Ausdruck kamen, ließen deutlich erkennen, daß in dieser Mädchenschule etwas Tüchtiges geleistet wird.

Das Schulkomitee des Minnesota-Distrikts gab Auskunft über

die vielen Schulen im Staat und ermunterte die Lehrer, zum Zweck ihrer Fortbildung eine Sommer Schule zu besuchen.

Die Wahl der Beamten hatte folgendes Ergebnis: L. Bügel, Vorsitz; E. J. Waltmann, Vizevorsitz; J. Burandt, Sekretär; F. W. Meyer, Hilfssekretär; W. Friedrich, Dirigent; F. W. Meyer, Hilfsdirigent. Die Kollegen Rath, Börnede, Vode und Stahlke bilden das Komitee zur Verteilung der Arbeiten.

Nachdem alle Geschäfte erledigt, Dankbeschlüsse gefaßt und eine Einladung nach St. Paul, Minn., für nächstes Jahr angenommen worden war, kam die schöne Konferenz am Freitagmittag zum Abschluß, und die Kollegen verabschiedeten sich, um neugestärkt in ihren Wirkungskreis zurückzukehren.

### Bericht über die Winnebago-Konferenz.

Von H. Sonntag.

In der Karwoche, vom 21. bis zum 23. März, tagte in Green Bay, Wis., die diesjährige Winnebago-Konferenz. 25 Lehrer und eine Anzahl Lehrerinnen hatten sich eingefunden. Zur besonderen Freude gereichte es uns, Herrn Schulsuperintendent Großmann unter uns zu sehen. Folgende praktische Arbeiten wurden geliefert: Repentance, Developed from the Bible Story Joseph and His Brethren (L. Serahn). A Lesson on Surveying (W. Sargmann). Worterklärung des vierten Gebots (Hr. Rosa Burger). A Lesson on Square Measure (M. Pape). The Office of the Keys (M. Leyhe). Germination of Seeds (J. Albers).

An theoretischen Arbeiten wurden behandelt: Die Vor- und Nachteile der Vereine innerhalb der Gemeinde (M. Müller). Why do We Teach History in Our Schools? (E. Hoffmann.)

Es wurden fünf Sitzungen abgehalten.

Die nächste Konferenz wird, so Gott will, vom 10. bis zum 12. April 1922 in New London, Wis., stattfinden.

An Arbeiten wurden aufgegeben: Praktische: 1. Bibellese, deutsch oder englisch (G. Wächter). 2. Der Prophet Jona (J. Rosenthal). 3. Long Division (M. Moskop). 4. Stillung des Sturms (Hr. Lindow, mit der Unterklasse). 5. A Mental Arithmetic Lesson (E. Jacob). 6. Geography of Australia (Theo. Böttcher). 7. Colonization of Rhode Island (E. Peters). 8. Begräbnis Christi (E. Grütt). 9. Dependent Clause (W. Johnson). 10. A Practical Lesson on City and Village Government (M. Rowert). — Theoretische Arbeiten: 1. School Etiquette (W. Gellermann). 2. Wie erziehen



wir unsere Kinder zum Missionsseifer? (D. Damschler.) 3. How does Modern Life Hinder or Help in Bringing up Children? (M. Braun.) 4. What Is Real Education? (E. Schult.) 5. Cultivation of Perception (M. Dommer). 6. The Boy Scout Movement (L. Serrahn). 7. The Teacher, a Molder of the Future Generation (L. Pingel). 8. Wie kann den Gefahren unsers Schulwesens entgegengearbeitet werden? (S. Mosel.)

## Altes und Neues.

### Inland.

The Superintendent of Schools in the Central District, Mr. A. C. Stellhorn, writes in the *School Bulletin*: "A little more than five years ago Rev. Docter of Cleveland taught four pupils five days a week for a whole year. Some thought him foolish and did not refrain from telling him so. But when his school was visited two years ago, it had just moved into a fine new building, which is to be used entirely for school purposes in the future, but which serves both as a church and school at present, the schoolrooms being on the second floor; and the number of pupils had increased to 44; to-day the number is 70. The pastor is still teaching five days a week. A lady teacher has the lower grades. The school has eight grades, the graduates entering high school. A regular teacher for the upper grades is needed. Rev. Docter should be relieved of schoolteaching. Isn't this a wonderful story? All this talk about having no time to teach school on account of other missionary activities is put to shame by such cases. Instead of sitting down with four pupils and teaching them five days a week, the above-named pastor might have made house-calls, and have foregone the blessings of a Christian school to this day and forever; now he has the school established, and there is still time to make the house-calls. Our heartiest congratulations! May the Lord endow others with this spirit! There are other young missionaries in the District that work along exactly the same lines. Their motto also is: The school first and then the other missionary activities; not other missionary activities first and no school at all.

**Gemeindeschulen in englischen Gemeinden.** In der letzten Nummer des „Nord-Illinois-Schulberichts“, der von der Schulkommission unsers Nord-Illinois-Distrikts herausgegeben wird, lesen wir: „Unsere Schwesterngemeinde aus dem Englischen Distrikt, die Pilgrim Congregation in Chicago, Ill. (P. G. C. Steinhoff), hat in ihrer Versammlung am 2. November vorigen Jahres beschlossen, eine Gemeindeschule zu gründen, vorerst mit den vier unteren Graden, und sofort zur Berufung eines Lehrers zu schreiten. Lehrer Alfred Rumsfeld von der hiesigen Dreieinigkeitsgemeinde (P. A. Roth) ist am 14. Dezember berufen worden. Letztere Gemeinde hat ihn am 2. Januar in Frieden und unter Anwünschung göttlichen Segens ehrenvoll entlassen. Gott segne die liebe Pilgrim-Gemeinde und ihre Schule! Möge das Exempel andere Gemeinden kräftigt reizen, gleicherweise Gemeindeschulen einzurichten zur Ehre Gottes und zum Heil seiner Kinder und seiner Kirche!“ — Es ist in der That jedesmal eine gute Nachricht, wenn eine ganz englische Gemeinde



unter uns eine Gemeindeschule ins Leben ruft. In der Regel ist es bedeutend schwieriger als in einer deutschen oder deutsch-englischen Gemeinde, und das soll auch bei dieser Frage bedacht und nicht außer acht gelassen werden. Bei vielen unserer Gemeindeschulen, namentlich in früheren Jahren, war die Gründung und der Aufbau einer Schule verhältnismäßig leicht, weil eben die Eltern in einer solchen Schule auch die Gelegenheit hatten, ihre Kinder in der deutschen Sprache unterrichten zu lassen. Dies fällt in einer englischen Gemeinde weg. Aber so gewiß es ist, daß unsere Schulen nicht der Sprache wegen da sind, sondern der Religion und der christlichen Erziehung wegen, so gewiß ist es auch, daß eine mehr und mehr englisch werdende oder ganz englische Gemeinde nicht, weil sie englisch wird oder ist, auf die Gemeindeschule verzichten kann. Das Wort Gottes: „Zieheth eure Kinder auf in der Furcht und Ermahnung zu dem Herrn!“ Eph. 6, 4, gilt nicht bloß in der deutschen, sondern auch in der englischen und in jeder Sprache, und daß solche Erziehung am allerbesten durch die christliche Tageschule erreicht wird, darüber sind sich alle klar, und die Stimmen derer, die das rückhaltlos anerkennen, mehren sich gerade in den Kreisen derer, die keine Gemeindeschule haben. Recht verstanden, ist englisch werdenden und ganz englischen Gemeinden eine Gemeindeschule noch viel nötiger als den andern, da ihre Kinder in viel größerer Gefahr stehen, von dem unionistischen Geist und andern großen Schäden des ameritanischen Sektenskirchentums angesteckt zu werden. Darum ist jede Gründung einer englischen Gemeindeschule mit besonderer Freude zu begrüßen und von Herzen zu wünschen, daß solche Nachrichten nicht vereinzelt bleiben. Und der rechte, sichere Weg, eine Gemeindeschule zu bekommen, ist, eine solche anzufangen. Das sei besonders unsern jungen Pastoren und unsern jungen Gemeinden ans Herz gelegt. Nur nicht die Zeit verstreichen lassen! Nur nicht auf günstigere Verhältnisse warten! Nur nicht meinen, es lohne sich nicht, mit zehn oder fünfzehn Kindern eine Schule anzufangen oder fortzuführen! Es lohnt sich wohl, wie die Erfahrung unserer Synode mehr als einmal gezeigt hat. Hat sich aber erst eine Gemeinde daran gewöhnt, zwanzig oder dreißig Jahre ohne Gemeindeschule fertig zu werden, dann hält es sehr schwer, eine solche noch ins Leben zu rufen.

(L. F. im „Lutheraner“.)

**Konferenzbericht.** Am 21. Januar tagte die Connecticut Valley-Lehrerkonferenz zu Bristol, Conn. Lehrer H. Kern, Oberlehrer der dortigen Schule, eröffnete die Sitzung mit den Schülern seiner Klasse. Hierauf wurden die folgenden praktischen Arbeiten vorgenommen: 1. Katechese: „Von der Sünde“: Lehrer L. Wagner. 2. „Care of the Teeth.“ 3. „A Lesson in Penmanship“: Lehrer H. Kern. Lehrer L. Eggert lieferte eine theoretische Arbeit über „The Teaching of Manners.“ — Da fünfundzwanzig Jahre verflossen sind, seitdem die Connecticut Valley-Lehrerkonferenz zu New Britain ihren Anfang genommen hat, so wurde beschlossen, am 20. Mai die nächste Konferenz dort abzuhalten und zugleich das 25jährige Jubiläum zu feiern. Neben den Mitgliedern der Konferenz waren die PP. D. Düffel, Th. Steege, D. Düffel jun. und Student Rast von St. Louis zugegen. (B. u. A.)

**Right of Existence of Parochial Schools.** — P. P. Claxton, the Commissioner of Education in Washington, D. C., published the following in the November issue of *School Life*: „I do not believe that the state should deny the right of individuals and societies to establish and maintain schools for the education of children at other than public cost: Nor do I believe the

*state should prevent or attempt to prevent parents or guardians from sending their children to other than tax-supported and state-controlled schools. Perfect freedom in the establishment and maintenance of schools and in sending children to other than public schools is, I believe, in thorough accord with the principles of our American democracy, and should be maintained. I believe, however, the state has a right to require parents to send their children to public schools unless at home or elsewhere they make provisions for their education at least as good as that offered by the public schools, and that it is the duty of the state to make such inspection of all private and parochial schools as may be necessary to make sure that the schools which children are permitted to attend in lieu of the public schools are substantially as good as the public schools, and that they offer instruction in those subjects which are generally considered necessary for good and intelligent citizenship and for successful living in our democracy."*

**Sieg der Deutscheinde.** Im Staate Indiana wurde eine Gesetzesvorlage, die das Verbot der deutschen Sprache in den Schulen aufzuheben bezweckte, vom Staatssenat verworfen. Demnach wird auch fernerhin die deutsche Sprache in den Schulen dieses Staates nicht gelehrt werden dürfen.

**Ann Arbor Dismisses One Hundred Fifty Students.** — One hundred fifty students of the literary school, University of Michigan, have been ordered to withdraw from the University on account of poor work. The number included three coeds. A total of 787 remain on probation, and 310 have been warned.

### Ausland.

**Das Konfordia-Seminar** unsern Brasilianischen Distrikts konnte das letzte Schuljahr mit 27 Zöglingen abschließen — was noch nie dagewesen war. Zwei von diesen Zöglingen stammen aus der Europäischen Freikirche.

M. L.

**über die Volksschulen in Deutschland** schreibt die „Allgemeine Ev.-Luth. Kirchenzeitung“: „Kurzeit sieht die Sache so, daß in sämtlichen Volksschulen die wöchentliche Zahl der Religionsstunden von vier auf zwei herabgesetzt ist, und daß Katechismusunterricht überhaupt nicht mehr erteilt wird. Eine nicht ganz geringe Zahl von Lehrern bemüht sich trotz dieser Beschränkung der Stundenzahl, die Lehrziele des alten noch gültigen Lehrplans zu erreichen. Männer, der höchsten Anerkennung wert! Im allgemeinen aber kann von Erreichung dieser Lehrziele keine Rede mehr sein. Wieviel das zum sittlichen Niedergang unsern Volkes beiträgt, läßt sich nur ahnen, nicht feststellen.“

**Die Not der Studenten der Theologie in Deutschland** ist unter den gegenwärtigen elenden Verhältnissen groß, wie sich das leicht denken und verstehen läßt. Vor dem Kriege hatte ein Student mit 1200 bis 1500 Mark jährlich sein bescheidenes, aber immerhin ausreichendes Auskommen; jetzt sind 5000 bis 6000 Mark nötig. Diese Mittel aufzubringen, ist denjenigen Kreisen, aus denen sich die Studentenschaft allermehrt ergänzt, schlechthin unmöglich. Die Folge ist ein ganz unsagbares Elend unter den Studenten. Es gibt heute, besonders in den Großstädten, Studenten, die nicht imstande sind, sich eine, wenn auch noch so bescheidene, Wohnung zu mieten. Sie haufen im Sommer in öffentlichen Anlagen, im Winter in den Wartesälen, Nachtlokalen usw., oder sie lassen sich in Nachtbetrieben anstellen und arbeiten des Nachts, um am Tage studieren zu können. Manche kommen auch dabei

auf eine abschüssige Bahn und bemühen sich, das Notwendigste zu verdienen, indem sie in Vergnügungsalen aufspielen. Ja, es kommt vor, daß einer in der Universität zusammenbricht, weil er seit Tagen nichts Ordentliches zu essen hatte. — Ein Kapitel für sich wäre die Sprache der Leihhäuser. Während sonst der Student, der etwas auf sich hielt, das Leihhaus kaum dem Namen nach kannte, wandern jetzt bei vielen alle ihre Gabelgkeiten, Kleider, Stiefel, Uhren, Becher, Apparate, dorthin, und zumeist nicht aus Leichtsinne, sondern aus bitterer Not. — Das sind nicht übertriebene Berichte, sondern Mitteilungen, die Prof. Kittel in Leipzig über die Angelegenheit macht. — Auch unter Professoren und Geistlichen ist oftmals die Not groß. Die Einkünfte dieser Klassen sind oft geringer als die der einfachen Arbeiter und reichen beim besten Willen bei der ungeheuren Preissteigerung nicht mehr aus. Wir haben von Pastoren gehört, die neben ihrem Amt sich noch irgendeine Arbeit suchen müssen, weil sie ihre Familie nicht ernähren können. Wir haben sie klagen hören, daß sie ihre Kinder aus den Gymnasien nehmen müssen, wodurch diesen für die Zukunft die höheren Berufsarten verschlossen bleiben. Dieser Zustand kann für die Zukunft der Kirche, resp. des geistlichen Standes, die schwersten und bedauerlichsten Folgen haben.

(Kirchenblatt.)

### Correspondence.

*Wm. F. M. in L., Ind.* — Your first question reads: "Where was Daniel when the three men were cast into the fiery furnace?" It is, indeed, remarkable that Daniel's name does not occur in this connection. Why he was not involved in the difficulty is not pointed out in Scripture, but we may be sure that he did not join in the worship of the idol. Some have said that Daniel may have been at the court at that time, but, though he did not worship the image, met with no harm, as undoubtedly was the case with many more Jews in the province of Babylon who did not worship the image. But this is improbable. Daniel was a high officer at court, and occupied a place of much influence and authority. As such he would have interposed in behalf of his three friends to save them when they were condemned to die. It is probable, however, that Daniel was absent on the occasion of the dedication of the image, being in a remote part of the empire on some business of state. In view of the high office held by him, it would be but natural that he should have been sent somewhere as an ambassador of the king, or from time to time directed to go to some part of the great Babylonian Empire to arrange certain affairs of the provinces. — Your second question reads: "Where were Shadrach, Meshach, and Abednego when Daniel was cast into the lions' den by Darius?" It is true that in this account no mention is made of the three companions of Daniel. Undoubtedly there were many other devout Jews in Babylon besides Daniel who did not obey the command of the king. Daniel was not the only conscientious Jew in Babylon. But this is not mentioned. Thus it may have been that the three friends of Daniel had been removed from their offices and retired to private life, and therefore were not conspicuous; or they may have been dead. The Bible does not give us definite information, but we may rest assured that they did not comply with the king's command.

W. C. K.